THE HERALD OF SALVATION.

EDITED BY THE REV. PITT MORSE.

"*Glory to God in the highest, and on earth peace, good will towards men.*" Luke 2. 14

"*How beautiful are the feet of him that publisheth Salvation.*" Isa. 52. 7.

VOL. II. SATURDAY, OCT. 9, 1824. NO. 16.

[*From the Unitarian Miscellany.*

Doctrine of two natures in Christ.

[CONCLUDED.]

4. Further, we think that the doctrine of two natures in Jesus Christ, as influencing the laws of interpretation, throws the utmost darkness and obscurity over the sacred writings. We consider it a plain fact, that the Bible is to be interpreted in precisely the same way with other ancient writings. We are to ascertain the sense of it by the same process we employ to ascertain the sense of any work, which we attempt to read. On any other supposition it is perfectly unintelligible; and the fact, that it was unintelligible, would force us to conclude, at once, that it had no claims to a divine character. If God condescends, by messengers and prophets, to instruct men on subjects connected with their most important interests, we may be certain, that he will cause the information which he thinks fit to communicate, to be conveyed through a medium capable of being understood; that is, the messengers he employs must use language in the ordinary way; they must observe the established laws and usages from which no writer, who wishes to be understood, on whatever subject he treats, ventures to depart. We cannot suppose, that he would so far sport with his creatures, as to present the instruction he professes to impart, in a form which would render it useless by preventing it from being understood. We complain of the doctrine of the two natures, as explained by its advocates, that it leaves us in the utmost doubt about the sense of the sacred writings; that it makes the New Testament a book wholly unlike all others; that it renders it necessary for us to judge of the meaning of it, therefore, as we judge of that of no other book, ancient or modern. The consequence is, we can never be certain, that we understand the facts or observations recorded by the historians of our Lord. The impressions which we receive concerning the most important of them, may be entirely erroneous. It is not pretended that our Lord on any occasion intimated in which of his two capacities, the divine or human, he spoke or acted. He no where observes, this I say as man, or this I say as God. He has not thrown out the least hint, by which we may be guided in determining what is to be ascribed to one nature, and what to the other. Nor is this deficiency supplied by the historians of his life. They have left on record nothing by which we may be assisted in deciding in which nature he at any time spoke or acted. How then, upon the hypothesis of our adversaries, is the language, in which he is spoken of in the New Testament, to be understood? It appears to us that the hope of ever arriving at any thing like certainty concerning the import of it, must be abandoned, we do not say by the plain and illiterate, but by the profoundest masters. A more than oracular obscurity hangs over the sacred pages. The book which professes to convey instruction in characters so distinct, that "he who runs may read," becomes filled with difficulties which serve only to perplex and bewilder our minds.

We do not, upon mature reflection, perceive in what manner the above objection may be obviated, without abandoning the doctrine of two natures. We know it is said, that we must determine whether Christ's human or divine nature is referred to by what is affirmed of it, according to the maxim of the schools, '*the subject is known according to its predicate.*"*— Thus with regard to the assertions, "my Father is greater than I," "I can of my own self do nothing," "of that day and hour knoweth no man, no not the angels in heaven, neither the Son, but the Father only," and those in which Jesus is described as praying to the Father, being exalted, and receiving from him a name above every name, and others of a similar character, we are told that they refer to Christ not in a personal capacity, but in one of

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* Professor Stuart's Fourth Letter.

his natures only, that is, his human. But in what manner this strange inference is authorized by the maxim alluded to, we confess ourselves unable to discover. It appears to us to be founded on a total disregard of the plain and obvious force of expressions in themselves quite simple and intelligible. If language is capable of a definite sense, and we know any thing about the laws of reasoning, the legitimate inference to be drawn from the above mentioned assertions is, that Jesus is inferior to the Father, not as to a part, but the whole, of his nature; that is, he is so in an absolute unqualified sense. There is nothing in what is affirmed concerning him, which necessarily requires the subject to be taken in a restrained sense; nothing in the nature of the expressions employed, which limits them to a part of this subject. These expressions, in their most obvious sense, are not repugnant to reason, nor, we think, to the general train of facts and arguments found in the Scriptures, and do not therefore require to be restricted.—To restrain them by supposing they are appropriated to only one part of Christ's nature, that they are not true when affirmed of him absolutely or generally, is really to put on them a construction altogether unnecessary and manifestly forced.

5. We observe, in the next place, that the hypothesis of two natures in the person of Jesus Christ is not needed; that the object for which it was employed may be obtained without it. Its advocates consider it important, as furnishing a solution of some difficulties arising from the apparently discordant language used by the sacred writers in speaking of Christ. There appears to us no occasion for an hypothesis of this kind to solve these difficulties. The greater part, if not all of them, may be fully removed by an application of those rules of criticism, which we think ourselves authorized to apply in the explanation of all other writings.

Our views on the subject of the necessity of this hypothesis, as affecting apparent discrepancies in the language of the New Testament, may be stated in few words. We consider the fact, that Jesus Christ is a being distinct from the Father, and inferior to him, completely established by the general strain of the New Testament. We think that this fact is directly asserted in a large number of passages.—At the same time we admit, that there is a class of passages capable of receiving a construction, which favours the supposition of our opponents with regard to the divinity of his nature; but they do not, we conceive, necessarily require this construction; they admit of being understood differently, without appearing to be forced from their natural sense. We think that without departing from the established laws of criticism, we are able to explain them in a manner consistent with the views which we are led, from the general tenor of the language of the New testnment, to form of the Saviour. We conceive, that nothing is there said of him, which may not be said of a being inferior in his whole nature to God. Language occurs there, which is sometimes figurative, and sometimes partakes of the nature of rhetorical description; it is partly loose and popular, and requires, therefore, to be restrained and modified; and partly the language of feeling and sentiment, which is necessarily somewhat indefinite. It is not surprising that some of this language should at first view occasion embarrassment, and that some expressions are met with, which admit of being understood in different senses. It would be strange if they conveyed the same sentiment, or shades of sentiment, to all minds. We are persuaded, however, that they are capable of receiving a construction, which is in unison with our views of the person and rank of the Saviour, and therefore think the hypothesis of two natures entirely unnecessary. We have no occasion to resort to it, to obviate any difficulties which the language of the New Testament presents.

It is sufficient barely to allude to another advantage, with which the doctrine of a divine nature in Christ is supposed to be attended. It is sometimes said, that sin, being committed against an infinite being, is an infinite evil, and deserves infinite punishment; that none but an infinite being is therefore capable of making atonement for it. This reasoning has in it so much palpable absurdity and bare-faced sophistry, that we may well be suprised it should ever be employed, or for a moment listened to. In the first place, nothing can be more absurd than to suppose, that sin, because committed against an infinite being, is an infinite offence. No act of a finite being can have a character of infinity. But throwing out of view this and similar considerations, which might be added, it is absolutely false that any infinite

atonement has been made, even upon the hypothesis of our adversaries. Would trinitarians be understood to say, that the supreme and infinite God, the great Author and Preserver of nature, really suffered and died on the cross? that an omnipotent Being was put to death by sinful children of the dust? that the Creator perished by the hands of his creatures? that the world was left three days, during which Jesus lay in the grave, without a God, that the universe stood without a Preserver? No. The bare supposition of such an event, if it were possible, would, in the highest degree, shock our feelings. On the hypothesis then that Christ was God as well as man, he suffered only in his human nature. No infinite nature suffered. What then becomes of the infinite atonement? No such atonement has ever been made, even admitting that Christ united in himself the divine and human natures. On this supposition, it was man only that endured the cross; so that with regard to the doctrine of the atonement, the belief in the deity of Jesus has not the least advantage over the belief in his simple humanity.

One further difficulty with regard to the death of Christ suggests itself upon the hypothesis of our adversaries. They are compelled to disown the conclusion, that the divine nature suffered; yet the divine and human natures, it is asserted, were indissolubly united in the person of the sufferer; and we are told expressly by Dr. Barrow, that "the union did not cease, even when our Lord as man did undergo death"—that this union "persisted" when that "between human soul and body was dissolved." Here certainly appears to be occasion for very nice distinctions—distinctions, we are afraid, much too refined for common minds. To a man of plain understanding it must appear somewhat paradoxical to say, that one of two natures indissolubly united in the same person, may with this person undergo death, while the other does not partake of suffering.—It would seem that the union must be dissolved at death. But this is inadmissible upon the hypothesis of trinitarians. The union is indissoluble. We leave our adversaries to get rid of the consequences.

Some other advantages are occasionally described as following from two natures in Christ, which we do not deem of sufficient importance to be noticed.

6. We object further, that the doctrine of two natures in Christ receives no support from the Scriptures. It is not alleged by the advocates of the doctrine, that it is any where expressly stated in the sacred writings, in the form in which it is received by them. It is admitted, that nothing is directly said of the union of the divine and human natures in the person of Jesus Christ. It is entirely a matter of inference, that such a union exists. This we consider very unfortunate for the hypothesis. It throws no small degree of suspicion over it. It might have been expected that a doctrine of so extraordinary a nature would have been stated in the most plain and explicit language. One would have supposed, that it would have been a topic, on which our Lord would have been careful to have instructed his disciples in the fullest manner. This would seem necessary, in order to prevent misconception or doubt, on a subject confessedly obscure, and surrounded with numerous difficulties. When we reflect on this circumstance, and consider, that not a single passage occurs in the whole New Testament, which contains any thing like a direct allusion to the doctrine of two natures as admitted by Trinitarians, the omission appears very extraordinary.—*We* say more, it seems utterly incapable of being accounted for. The doctrine, if true, is certainly an important one, and of a nature, it might be thought, which required that it should be taught with the greatest distinctness. *W*hy then this silence upon the subject on the part of our Saviour and his apostles? *W*hy is it, that no direct trace, no incidental notice of it, is found in any expressions, which dropped from his lips? *W*hy are we left to find it out by a labored process of reasoning? It surely affords very strong presumption against the doctrine, that nothing approaching to a correct statement of it occurs in any part of the New Testament.

There is another consideration, which has great weight with us. It may be fairly concluded, that those who were about the person of our Lord, or who were occasionally addressed by him, had no suspicion that he was God, from the circumstance, that they give no evidence of having felt that astonishment, which the disclosure of such a fact could not have failed to excite in their breasts. Had they regarded him as the supreme God, is it possible, that upon first becoming acquainted with the fact, they should have betrayed

no surprise? That he was in appearance a man is not doubted; as such he was presented to their senses. What then must have been their astonishment, upon hearing that he, who stood before them in the human form, was the Father of the universe! Yet nothing of this astonishment appears to have been felt by them. It is indeed more than once said, that those about him were astonished at his mighty works: and the inference they made was, that he was *of* or *from* God;—the idea that he was God himself seems never to have occurred to their minds.—No curiosity was expressed, and no inquiries made, of such a kind as might have been expected, had they had any suspicion that he was perfect God as well as perfect man. The inference is, that they were ignorant that such a union existed. It is an argument of some force against this union, that those with whom Jesus conversed familiarly, during the whole term of his public ministry, appear not to have had the least knowledge or suspicion of it.

7. If the objections stated in the foregoing pages have any force, the doctrine of two natures in Jesus Christ is attended with difficulties, we do not hesitate to say, far more embarrassing than those it professes to remove. Admitting the latter to be as great as they appear to the advocates of the doctrine under consideration, they amount, we conceive, to this, and nothing more—that apparently discordant expressions are occasionally found in the Scriptures, which this doctrine reduces into harmony with each other—that the sacred writers in speaking of Christ, use language, which appears consistent only on the supposition, that he possessed both a divine and a human nature. To remove apparent discrepancies, an hypothesis is employed, which, according to the view we have of it, mars the simplicity and darkens the sense of the sacred writings; subjects our Saviour to the charge of dishonesty or falsehood; and involves an impossibility and absurdity. No hypothesis can be attended with more inconveniencies than this. *W*hatever difficulties we escape, we fall into greater, by adopting it. But we have stated, that in our view, no formidable difficulties arise from the forms of language alluded to; and that all alleged discrepancies disappear, when the expressions, which are supposed to imply them, are understood in the sense they manifestly bear. *W*e see not the least necessity, then, for the supposition of two natures in Christ, even were the difficulties attending it fewer than they are. *W*e lament to add, that by adopting it without any necessity, we assume an hypothesis, which unsupported as it appears by the Scriptures, and followed by consequences the most absurd and appalling, disgraces religion, and dishonors the human understanding.

Nor let it be imagined, that any thing is lost by abandoning this doctrine. Jesus remains an object of our sincerest, and, under God, our profoundest gratitude and regard. *W*e can have no doubt of his sufficiency for the purpose which he was sent to accomplish; our confidence in him as a deliverer, who is able to save to the utmost, is not diminished; our hopes of pardon through him are not impaired or shaken. God raised him up and employed him to convey the benefits of his mercy to mankind. On that mercy we rest, believing, that though whatever medium our Father may have chosen to impart it, that medium must be effectual, and that mercy shared by us.

On the other hand, by abandoning the doctrine of two natures, as stated by trinitarians, we escape important difficulties. We are freed from numerous embarrassments, into which an attempt to explain and defend it unavoidably plunges its advocates; the language of the sacred writings appears simple and intelligible; no seeming shade is thrown over the character of our Saviour; he is presented to our view robed in that sincerity, truth and ingenuousness, which make him venerable and lovely.

Such are our views and feelings on this important subject.—*W*e have endeavored to express them plainly; we hope we have done it, without any seeming want of candor, and without offence. *W*e know that what we have advanced will meet the disapprobation of great numbers of our fellow-christians. *W*e expect not their sympathy. All we ask of them is indulgence, if we have betrayed a faulty tone of feeling; and particularly, if in the warmth of argument any expressions have been allowed to escape us, which may be thought to savour of harshness towards those from whom it is our fortune to differ.

A. L.

GENESEE BRANCH ASSOCIATION.

The Genesee Branch Association was

attended on the 15th and 16th of Sept. ult. at Pembroke Genesee county N. Y. *Five* new Societies were received into the fellowship of the Association; and Br. Henry D. Davis received a letter of fellowship as a preacher of the gospel. Five discourses were delivered on the occasion, by the following ministering brethren, viz. S. Adams, J. S. Thompson, L. S. Everett, J. Potter and J. S. Flagler. The Association was adjourned to meet at Parma Monroe county on the last Wednesday and Thursday in Sept. 1825.

CIRCULAR LETTER.

The Ministers and Delegates of the Genesee Branch of the Western Association of Universalists for the current year, to our brethren of like precious faith, send christian salutation; wishing you grace mercy and peace through Jesus Christ our Lord.

BRETHREN—

When we *speak* of the common salvation, on *hear* its joyful sound, we are anxious that you should have the evidence of its truth not only impressed on the understanding, but written, by the spirit, on your hearts. It is with the *heart* that man believeth unto righteousness; and with the mouth confession is (*only*) made to salvation. With the mouth we may profess the truth, when, in our hearts, we have no relish for its excellence. We may mock God with our lips when our hearts are far away. But, beloved, in our present meeting, we have not only hoped, but we have experienced better things, though we thus speak. Should any one ask; can any love, any friendship, or christian fellowship be discoverable in your meeting? We answer, *come and see.* With gladsome hearts and liberal hands, our brethren in the vicinity of our meeting, received us. The council was numerous and the congregation large, attentive and orderly. Our counsel together was sweet, and, in company, we walked to the house of God. Unanimity attended our consultations; friendship and love, joined our hands and employed our tongues in the utmost cordiality.

We can say, "that with delight we sat down under his shadow, and that his fruit was sweet to our taste." We had a sense of that expression, "how good and pleasant it is for brethren to dwell together in unity.!"

The christian hope which excites boldness of speech, was like water to the thirsty traveller; or, it might be considered good news, yea, the best news from a far country: that God the Lord will speak peace to his people, with the cautionary exhortation not to return to folly, was spiritual food indeed: connecting the character of judge, lawgiver, king and Saviour together in the Lord, (as Isaiah does and which was very clearly illustrated,) confirms the christian in the expectation of the promised inheritance and convinces every inquirer that God can save consistently, and that it is his purpose to do so:—that the Gentiles should be glad when they understood the nature and extent of the gospel, was very naturally to be expected; and the illustration of it, as it applies to ourselves, was accompanied with peculiar satisfaction: the grace of God bringing salvation to all men, with its consequent teaching; assuring us that Christ has redeemed us from all iniquity, that he might purify us to himself; added to the general mass of fat things, which pertained to our feast.

The concurrent testimony of revelation with reasoning powers to assist us in our inquiries; together with what we and the whole earth constantly experience from God; convinces us that he is our friend; that his love is everlasting, unchangeable, and spontaneous; and, consequently, that the blessings of immortality and eternal life are sure in this God for the human family. Such, brethren, have been the truths with which we have been entertained.

Now, if there be any consideration to induce mankind to reverence and adore the God of the Universe: to influence men to repentance and obedience, and to unite all men in brotherly love and friendship; it must be the truths above described; and this piety towards God and these duties towards men were particularly enjoined.

The formation of several new societies, which were received into our fellowship was a pleasing and animating consideration, which, with the goodly reports from our brethren generally, excited us to adopt the expressions of the beloved disciple, "*Beloved, we wish above all things that thou mayest prosper and be in health, even as thy soul prospereth; and, I have no greater joy than to hear that my children walk in truth.*" 3 John, i. 2, 4.

One received a letter of fellowship from the association by which he is made known

to the brethren as one, who is regularly appointed to preach the gospel of the grace of God. May he be a scribe well instructed in the kingdom; be a good minister of Jesus Christ, and his labors, in the ministry, be blest for the conviction of many, and the confirmation of all, who are waiting for the "*consolation of Israel.*"

Beloved Brethren--We congratulate you, and we give thanks to the God and Father of our Lord Jesus Christ, that moral darkness is made to recede, by the approach of the sun of righteousness: that this God of unchangeable love (in whom we profess to believe) is our God for ever and ever, and that he will be our guide even unto death. Is not this consideration animating to every benevolent mind? how should the pattern of infinite, unchangeable goodness excite every believer in such goodness (according to his ability and opportunity) to go and do likewise, to love him, who has so loved us. We consider, brethren, that there is not a greater argument, by which to confute our adversaries, nor a more powerful mean, by which our own minds, our hearts, our affections and all our faculties may be excited to duty, to every good thought, word and work; than the realizing consideration of God's everlasting, universal and unchangeable love. Let this be known and realized by you, and then it will not be in the power of your adversaries to undermine your faith or destroy your consolation. "*Blessed are the people who know the joyful sound.*"

We consider, likewise, that the increase of truth, its progress and the prosperity of Zion, depend (under God) upon our great care not to cast any stumbling blocks, and if any are cast to move them out of the way: but friendship for all men, for our enemies and those that despitefully use us and persecute us, should be the exercise of our hearts, and that none should be excluded from our forgiveness. We shall never be like our Father in heaven, while anger, or malice possess our hearts, or while we refuse to forgive our enemies.

We exhort you therefore, to live peaceably with all men; *yet contend earnestly for the faith*: and let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender hearted, forgiving one another even as God for Christ's sake hath forgiven you. By order of the association.

THOMAS GROSS.

HERALD OF SALVATION.

SATURDAY, OCTOBER 9, 1824.

Another conversion from Methodism to Universalism.—Mr. *Cyrenius Forshee*, of Fredericksburgh, U. C. having investigated the scriptures for nearly a year past, for the purpose of convincing a friend and relation, (in whose welfare he felt the deepest interest) that Universalism is false, has recently *convinced himself* that the doctrine of universal grace is the truth of God. For the honest avowal of his belief, he is now subjected to the same kind of treatment from his bigotted, though probably well meaning brethren, which he once felt it his duty to manifest towards Universalists. We hope this Br. will compassionate the condition of his benighted brethren, and continue steadfast in the faith of the gospel, and grow in the knowledge of divine grace.

To show how confident this man was concerning the falsity of Universalism, and to evince the changeability of the human mind, we may refer to his own language, used when writing to his friend. Under date of June 11th, he writes thus:—"Universalism, that most damnable doctrine, introduced into the world by the devil, and consequently propagated by infidels." "The supporters of Universalism are men devoid of every candid principle —they as naturally slide into Atheism, as one thought begets another; the reason is, because Universalism and Atheism came from one source"! The same person who could thus express himself at the above date, under date of Sept. 4th, acknowledges his belief in the impartial grace of God! Saul of Tarsus was once "exceeding mad" against the disciples of Christ; but he afterwards preached the faith he once labored to destroy.

The following from the "Gospel Inquirer" needs no comment. We should be gratified to know the *name* of said "Elder from the north." We imagine he supposed a *large* story would do better at a great distance, than near home.

BAPTIST ASSOCIATION.

"The Otsego Baptist Association met at Eaton's bush the first Wednesday of this

month. Several things worthy being remembered took place.

An Elder from the north, stated that "the Universalists in the Black River country are renouncing their doctrine." &c. &c. We beg to inform this Elder, and the members of the Baptist Association, as we should have done had we heard the statement made, that this is not true. We do not say the Elder knew it to be *false*, but we are inclined to believe that a little inquiry into the subject, would have enabled him to form a very different opinion. But is there no probability of the statement being true?—We think not. Had any of the preachers of the doctrine of endless misery succeeded in awakening the passions, or exciting the feelings of any Universalist, to an extent that would cause him to give up his hope in mercy, it would have been trumpeted from one end of the state of New-York to the other, and found its way before this into the heart of orthodoxy. Meetings of rejoicing would have been held, and every paper, and every church, and every baptist throughout the country, would have proclaimed the heart-rejoicing news.

But does any one believe that "the Universalists are renouncing the sentiment in the Black River country," and that the Universalist preachers in that country, especially our Br. Morse, the editor of a Universalist publication, at Watertown, would let the subject pass in total silence?

The fact is, the cause of Universalism is as prosperous (if not more) in the Black River country, as in any section of the United States. It is impossible to form a just estimate of the numbers, respectability and ability of the believers in that part of the state, by any casual observation. In the county of Jefferson, there were no less than *seven* preachers of the gospel of universal grace, last July. We have no knowledge of this number being diminished. They have a Branch Association, and a goodly number of societies belonging to it. At Watertown the Universalists are building, and have nearly finished, an elegant stone church, which, it is said, will cost $7000. If these statements be true, and we know they are, with what semblance of propriety or confidence can it be said, that "the Universalists are renouncing their doctrine in the Black River country?"

POPISH DEVILS DETECTED.

Extract from a letter from Barcelona, Spain, dated June 19, 1824.

A singular occurrence has taken place here, in a village called Artes, near Hostalrich, about twelve leagues from Barcelona. A constitutionalist being at the point of death, his brother called on the curate, and requested him to come and administer the sacraments. The curate refused, saying, "your brother is a constitutionalist, that is to say, a villian and impious wretch, and an enemy to God and, he is damned without mercy, and it is therefore useless for me to confess him!" "But who told you that my brother was damned!" "Who told me?" replied the curate, "why God himself!" "What," cried the astonished Spaniard, "has God spoken to you!" "Yes," answered the curate with assurance; "God spoke to me during the sacrifice of the mass, and told me that your brother was damned to all the devils." It was in vain that the brother had reiterated his entreaties, the curate was inexorable. A few days after, the constitutionalist died, and the brother returned to the curate to beg of him to perform the funeral ceremony on the body. The curate refused, saying, "the soul of your brother is now burning in hell, as I told you before. It would be in vain for me to take any trouble about interring his body, for during the night the devils will come and carry it away, and in forty days you yourself will meet with the same fate." The Spaniard not giving implicit credit to this diabolical visit, watched during the night by the body of his brother, with his pistols loaded. Between twelve and one o'clock a knock was heard at the door, and a voice exclaimed—"I command you to open, in the name of the living God;—open, if not, your instant ruin is at hand." The Spaniard refused to open, and shortly after, he saw enter by a window, three able-bodied devils, covered with skins of wild beasts, having the usual quantity of horns, claws, and spiked tails, who set about carrying the coffin containing the body. Upon this the Spaniard fired, and shot one devil dead. The others took to flight—he fired after them, and wounded both, one of whom died in a few minutes and the other escaped.—In the morning, when the people went to church, there was no curate to officiate, and it was shortly after discovered, on examining the two defunct devils, that one was the curate and the other the

vicar—the wounded devil was the sacristan, who confessed the whole diabolical proceeding. This singular case is now before the criminal tribunal of Barcelona. —*Freeman's Journal.*

On reading the above, the inquiry is naturally excited, were these men believers in the existence of a Devil, or did they merely make use of the name to increase their influence and authority, and shelter themselves from the punishment of the blackest crimes?

Did the belief of endless punishment shield them, when tempted by ambition and interest, from falsehood and cruelty?

Are there no Devils of the above description except in Spain? QUERIST.

POETRY.

HYMN.

A PILLAR IN THE HEAVENLY TEMPLE.

Ali hail, victorious Saviour, hail!
I bow to thy command,
And own that David's royal key
Well fits thy sov'reign hand.

Open the treasures of thy love,
And shed thy gifts abroad;
Unveil to my rejoicing eyes
The temple of my God.

There as a pillar let me stand,
On an eternal base;
Uprear'd by thy almighty hand,
And polish'd by thy grace.

There, deep engraven let me bear
The title of my God;
And mark the New Jerusalem,
As my secure abode.

In lasting characters inscribe
Thy own beloved name;
That endless ages there may read
The great Immanuel's claim.

DODDRIDGE.

DAILY AND NIGHTLY DEVOTION.

Before the rosy dawn of day,
To thee, my God, I'll sing;
Awake, my soft and tuneful lyre
Awake, each charming string.

Awake, and let thy flowing strains
Glide through the midnight air,
While high amidst the silent orbs
The silver moon rolls clear:

While all the glitt'ring, starry lamps
Are lighted in the sky;
And set their Maker's greatness forth
To thy admiring eye.

Awake, my soft and tuneful lyre,
Awake, each charming string;
Before the rosy dawn of day,
To thee, my God, I'll sing.

Thou, round the heav'nly arch dost draw
A vast and sable veil;
Which all the beauties of the world
From mortal eyes conceal.

Again the sky with golden beams
Thy skilful hands adorn;
And paint, with cheerful splendour gay,
The fair ascending morn.

And, as the gloomy night returns,
Or smiling day renews;
Thy constant goodness still my soul
With benefit pursues.

For this, I'll midnight vows to thee
With early incense bring;
And, ere the rosy dawn of day,
Thy lofty praises sing.

DEDICATION

On Wednesday the 10th of Nov. next, the new *Universalist Church*, in this village, will be dedicated to the service of the *one living and true God*, the *Creator, Preserver and Saviour* of all men. The Rev. HOSEA BALLOU of Boston will officiate on that interesting occasion. The services will commence at 11 o'clock A. M. Ministering Brethren are respectfully requested to attend.

It is also expected that Br. Ballou will preach in this village on the *first* sabbath in November.

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